worship God *in* spirit and in truth.^-78. That demons and heroes and saints, are but different names for the same things, whicljt . are made gods by being worshipped. And that the introducing of angel and saint-worship, together with image-worship, into Christianity, seems to be a defeating of one grand design of God Almighty in it, and the paganizing of that, which was intended for the unpa-ganizing of the world.—79. Another key for Christianity in the Scripture, not disagreeing with the former, that since the way of wisdom and knowledge proved ineffectual as to the generality of mankind, men might, by the contrivance of the.gospel, be brought to God and a holy life (without profound knowledge) in the way of believing.—80. That, according to the Scripture, there is a higher, more precious, and diviner light, than that of theory and speculation. —81. That in Christianity all the great, goodly, and most glorious things of this world are slurred and disgraced, comparatively with the life of Christ.—82. And that there are all possible engines in it to bring men up to God, and engage them in a holy life.—83. Two errors here to be taken notice of; the first, of those who make Christianity nothing but an Antinomian plot against real righteousness,, and as it were a secret confederacy with the devil. The second, of those who turn that into matter of mere notion and opinion, dispute and controversy, which was designed by God only as a contrivance, machine, or engine, to bring men effectually to a holy and godly life. —84. That Christianity may be yet further illustrated, from the consideration of the adversary or Satanical power, which is in the world. This no Manichean substantial evil principle, but a polity of lapsed angels, with which the souls of wicked men are also incorporated, and may therefore be called the kingdom of darkness.—£5. The history of the fallen angels in Scripture briefly explained.—86. The concurrent agreement of the Pagans concerning evil demon's or devils, and their activity in the world.—87. That there is a perpetual war betwixt two polities or kingdoms in the wodd, the one of light, the.other of darkness; and that our Saviour Christ, or the Messiah^ is appointed the head or chieftain over the heavenly militia, or the forces of the* kingdom of light.—88. That there will be at length a palpable and signal overthrow of the Satanicnl power and whole kingdom of darkness, by *Q&s wl* ^n^ifr, God appearing in an ex-< traordinary and miraculous manlier; and that this great affair is to be managed by our Saviour Christ, as God's vicegerent, and a visible judge both of quick and dead.—89. That our Saviour Christ de-signed not to set up himself factiously against God Almighty, nor to be accounted ^off 0eou, superior to God, but that when he hath done his work, and put down all adversary power, himself will the** be subject to God, even the Father, that so God may be all in all,—90. Lastly, having spokea of three forms of religions, the Jewish, Christian, and the Pagan, ,and there remaining only a fourth, the Mahometan, in which the Divine monarchy is zealously asserted*